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THE EXPULSION OF THE JEWS FROM SPAIN

(Additions and Corrections to *JQR.*, XX, 240-71)

THE first text which I published *l. c.* was derived from a copy of a Parma MS. made by S. G. Stern and in the possession of the Jewish Theological Seminary of America. Since this was published Rabbino Maggiore Donato Camerini has been good enough to compare my published text with the original in Parma (Cod. De Rossi 1409). In addition to this I found among my papers another copy made by Prof. Berliner and indicated below by B., whenever it differs from Stern's copy and Camerini's corrections. These collations reveal a certain number of variants, some of considerable importance, others of less significance, but all worthy of record, as their number is not large and the MS. is unique. Dr. L. Ginzberg has been kind enough to make a few suggestions to which I have added his initials.

The MS. reads p. 241, l. 2 **המספר**, l. 5 **ונשיהם**, l. 7 **כשנתנו**, l. 8 **משכנות** (for **מלכיות**), l. 11 B. **גי קאני**, l. 14 **והחריב**, B. **גלילת**; p. 243, l. 2 **כאש**, l. 7 **ליהודים** *ib.*, **ויעשו**, l. 13 before **וכתב** some words were added on the margin of which only **ממונם** and **נפשם** is readable at present; *ib.*, **מש** (= **ומשטרו**) for **מא**, l. 15 **לה** is not found in the MS.; p. 249, l. 3 read **וינארו**; l. 7 B. **בוסקייא**; p. 250 **מנינים** **לא נסכם** (accordingly p. 253, l. 13: about their number there is no agreement), l. 4 **וכרמים**, l. 6 **בגורליירה** (Guadalajara), l. 8 on the margin: **כל המדרשי היא בית הכל** (?), l. 9 **זאקוטו** on the margin, l. 13 **במדינא אלקנפו** (p. 254, l. 7 Medina del Campo for Alkendi), l. 14 **מימי** (for **סרסר**), *ib.*, **בפיישינציאה** (p. 254, l. 8 and note 22 Plasencia (L.G.) comp. Kayserling, *Juden in Portugal*, p. 111), l. 16 **קהלות ספרד**, l. 24 B. **להמלך**, l. 26 **נקרא**, l. 29 **ששם** (for **ישם**); p. 251, l. 9 **יהחמס**, l. 11-12 **ליכנס** - - - **לא הניחום**, l. 16 **וקצת**, l. 21 **על** is not in the MS., l. 29 **והטיב**, l. 32 **ולחיותם** (p. 256, l. 7-8: on account of their very large number, all this was not enough); p. 252, l. 3 **לארץ**, l. 4

והושיב (p. 256, l. 15 : and settled many of them), l. 13 MS. reads וואלי (for וואוי), l. 16 נרנאמה, l. 28 B. ומשם, l. 29 העבירוהו, l. 33 ישוב ירחמנו ויחיש l. 72 כי is not in the MS., l. 4 ברנידים p. 253, l. 4 לנאלינו. Rabbi Camerini also informs me that מע' p. 250, l. 26 and 251, l. 31 stands for עאן which the Italian Jews write for San. Accordingly p. 254, l. 29, the translation would read: by the interference of a bishop (?) who was called the bishop (?) of Santa Croce. P. 255, l. 18 read: Most of them the Moslems did not allow....; the passage might also be translated: On account of their large number ...

Note 8. The name of Isaac Besodo occurs in a MS. of M. Straschun which was written in 1490 **בישיבת מרנא ורבנא החכם** whom Neubauer identifies with the copyist of Cod. Oxford 411 written in Safed 1506 (*REJ.*, IX, 117; comp. Buber, Introduction to *Midrasch Tehillim*, p. 109).—Note 9. Perhaps Conforte only wants to say that Jacob Ḥabib was a native of Zamora (L.G.), so that he does not contradict our text.—Note 15. Mr. Schwab kindly informs me that the Paris MS. of Judah Ḥalaz was actually written in 1491, not in 1486, as Neubauer, or in 1440, as he himself had written; see also Liber, *REJ.*, LV, 316.—Note 20. According to the correct reading the name is R. Simon מימי (not Sarsa) the Chief-Rabbi of Portugal, who died as a martyr in 1506; comp. Graetz, VIII (3d ed.), 387, 484-7; T. M. Tolidano, **נר המערב** (Jerusalem 1911), p. 54, 226.—Note 21. A R. Samuel Zarfati is quoted in Alḳabez **מנות הלוי** who may be the one mentioned in our text. R. Samuel Valensi was probably not mentioned because he died before the expulsion (L.G.).

In the second text p. 267, l. 7 from bottom and p. 268, l. 9 read *took place* (for *were proclaimed*). As to the mistakes in the dates in this account Prof. Ruehl (Koenigsberg) drew my attention to the fact, that such errors are quite common among the men who write a long time after an event of which they were eye-witnesses and who are otherwise absolutely trustworthy. Thus our author (see note 20) states that the three days of persecution in Lisbon broke out on a Christian holiday April 21. He confused the end of the riot with its beginning (April 19) but remembered that it started on a holiday, the nineteenth being Easter Sunday.